THE

WHOLE DUTY

OF

WOMAN,

COMPRISED IN THE FOLLOWING

SECTIONS;

VIZ.

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BY A LADY.

Written at the Desire of a noble LORD.

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1797.

BRITISH MUSEUM

TO THE

READER.

IT is a reproach, too often juſtly, caſt on writers of morality, that their names prefixed in the title pages of their books, are little elſe than a confutation of the precepts that follow.

For as the morals of a divine, add no little weight to the doctrine he would inculcate from the pulpit; ſo the life of a writer equally diminiſhes, or adds to, the regard the publick pay his works.

It is for this reaſon, as I ſhould be ſorry ſentiments, whoſe truth and importance I am ſo fully convinced of, ſhould meet with leſs regard from a knowledge of their author, that this little piece comes into the world without a name, which on other occaſions has been made ſo publick.

I am ſenſible of the curioſity naturally ariſing in every reader, the deſire of knowing who, and what is the author: but for the above mentioned reaſon, not

to ſay there is a rudeneſs in ſtriving to know what is induſtriouſly concealed, I preſume my denial of gratifying ſuch curioſity, will not be imputed to my having leſs ambition to appear, in the theory, a perſuader of the fair ſex to virtue, than I have been by example to afford them diſſuaſives from vice.

I NO 61

TO THE

RIGHT HONOURABLE

THE

EARL OF ****.

MY LORD,

IF it were poſſible to ſuſpect your Lordſhip of ever ſpeaking without deſign, the compliment you once honoured me with, might be reckoned, as moſt compliments are, attended with no meaning; you was pleaſed to ſay, with an air of pleaſantry, you thought me the moſt proper perſon of my whole ſex, to write *the Duty of a Woman*; yet, as the occaſion of your Lordſhip's making this remark was a very particular one, it was impoſſible for me to conſtrue it into mere raillery. I am perſuaded, if the world were ſenſible to whom I now addreſs myſelf, no other apology would be neceſſary for my preſumption in the following work than the knowledge of your private opinion, in my behalf; but as I have no right, at this diſtance, to tranſgreſs ſo far on your Lordſhip's com-

placence, I muſt ſubmit to the cenſure of the few, who may make any diſcovery concerning the author.

But if a perfect knowledge of the ſubject, be qualification ſufficient to entitle a writer to the exerciſe of the pen; I preſume, as the knowledge dearly bought by experience, is univerſally eſteemed the moſt juſt, I have been greatly, though not ſufficiently, qualified to venture on compiling *the Duty of Woman.*

A very material objection may, indeed, ariſe, in reſpect to my capacity in conveying thoſe ſentiments, the accidents of my life have ſo deeply implanted. I have, therefore, followed an inimitable original, in the ſtile of the Sacred Dictates of Wiſdom, whoſe beauties, if I have juſtly, though faintly, copied, I am ſatisfied, *the whole Duty of Woman* will need no other recommendation.

I am with all due reſpect,

My LORD,

Your LORDSHIP'S

Moſt obedient, humble Servant.

THE

WHOLE DUTY

OF

WOMAN.

SECTION I.

INTRODUCTION.

GIVE ear, O ye daughters of beauty, attend to the voice of your ſiſter, for experience hath taught her wiſdom, and length of days, virtue and underſtanding.

My father was the brother of *tenderneſs*; my mother was the ſiſter of *love*.

As the roſe bud opening to the morn, as the dew drop on the lily, ſo was the lovelineſs of my youth.

I awoke at the riſing of the dawn; my

my ſalutation was that of joy and gladneſs. *Pleaſure* beckoned me forth, and I ſported in the ſun ſhine of *plenty*.

The hours were ſwift, and ran ſmiling away; but the lightneſs of my heart out lived the going down of the ſun.

The day departed with the mildeſt breeze, and the night but invited me to the bed of repoſe.

My pillow was the ſofteſt down, my ſlumbers attended with golden dreams.

Thus one day paſſed away, and the morning of the next found me happy.

Happy are the hours of artleſs innocence! happy the days of virgin ſimplicity, while the boſom is a ſtranger to deceit, and the heart inconſcious of the painful ſigh!

O that I could overtake the wings of time! O that I could recal the pleaſures of my youth! for the days of my womanhood have been days of many ſorrows; the tears of misfortune have bedimmed the luſtre of mine eye; the lily is fallen, and the roſe bud is blown and withered on my cheek.

For

For I liſtened to the voice of *adulation*, and her bewitching blandiſhments allured me to deſtruction.

The ſilver tongue of *flattery* is hollow, and laden with guile; the manna that drops from her lips, is corroſive poiſon to the heart.

Hear then, O daughter of Britain. O faireſt of the fair among women! let my precepts be treaſured in thy boſom, and walk in the ways of my counſel; ſo ſhalt thou ſhun the thorn of reproach, more keen than the bite of the aſp, more venomous than the ſting of the ſcorpion.

The hand of ſcorn ſhall point its finger from thee; the tear of miſery ſhall never bedew thy cheek; thy life ſhall be replete with good things, and peace and honour ſhall ſatisfy thy ſoul.

SECTION.

SECTION II.

CURIOSITY.

AS the firſt of all evils, as the ſource of calamity, as the beginning of pain, avoid O daughter of Eve, the bewitching charm of curioſity.

Seek not to know what is improper for thee; thirſt not after prohibited knowledge; for happier is ſhe who but knoweth a little, than ſhe who is acquainted with too much.

Remember thy mother, the daughter of heaven, arrayed in the whiteſt robes of innocence; forget not the fatal conſequence of her diſobedience.

How much happier in the bowers of paradiſe, feaſting on the luſcious grape of gladneſs, than wandering in the wilderneſs of care to chew the bitter weed of repentance!

Be thou contented, therefore, with knowledge fitting for thee; for in the acquaintance of many things, lieth not wiſdom; but in the knowledge of that which is meet.

Let

Let the threſhold of thy neighbour's door ſecure her family, let her window tempt not thine eye to ſee, nor the open caſement thine ear to hear the ſecrets of her houſe.

The prying eye is a foe to itſelf, and the liſtening ear will hear itſelf ſlandered.

Art thou inquiſitive after deeds of ſcandal and reproof, inquire of thyſelf, and thou wilt find employment within.

Art thou a virgin, doth the bloom of health glow lively on thy cheek, ſtudy not to know the ways of man.

As the way of a ſerpent in the graſs, or a traveller over the waſte, in a dark night, ſo the ways of man are dangerous and hard to find out.

Thy ignorance of his cunning may lay thee open to his deceit; but the knowledge thereof muſt be the conſequence of thy being deceived.

Learn therefore, O woman, what thou ſhouldeſt know before thou ſeekeſt farther knowledge.

SECTION

SECTION III.

REFLECTION.

AS the way of a man who walketh, yet knoweth not whither he is going, ſo is the diſcourſe of one who weigheth not his words.

As the chattering daw, that prateth without underſtanding; as the young magpie, with its double tongue, talketh by rote; as the monkey jabbers, as the green parrot ſqualls without ceaſing, ſo is a woman, who regardeth not her ſpeech.

Before thou openeſt thy lips to ſpeak, reflect whether thou knoweſt the truth of what thou art about to ſay, or underſtandeſt the matter thereof.

Elſe thou mayſt be detected in a falſhood, and thy aſſertions may be an impeachment to thy underſtanding.

So ſhall the ſtranger, and the acquaintance, repeat thy words to thy diſadvantage; the ſincere will deſpiſe thee, and the wiſer than thou, laugh thy folly to ſcorn.

Let

Let thy promiſes be few, and ſuch as thou canſt perform; leſt thou art reduced to break thy word, and it be hereafter reckoned of no account.

Be not leſs circumſpect over thy actions; for the ſayings of thy mouth may be forgotten; but the work of thine hands will make a deeper impreſſion, and may be laſting cauſes of remorſe.

Conſider what thou art about to do, before thou beginneſt thy work; leſt thou labour in vain, and the fruit of thy endeavours turn to no end.

Weigh thy ſtrength and thy deſign; leſt thou faint under thy burden and fall ſhort of the recompence of thy toil.

Wouldſt thou attempt to reach up to the moon, the nurſe would laugh and the young child hold thee in deriſion; yet as well mayſt thou undertake a work thou canſt not perform.

Examine alſo the price of thy labour, the conſequence of thy deeds; leſt, when thou haſt finiſhed thy taſk, thou art diſſatisfied with thy wages.

For the conſequence of precipitancy is repentance at leiſure.

The price of folly is reproach, and the wages of ſin is death.

SECTION IV.

VANITY.

THOU art fair as the ſnow drop of the ſpring, the roſe of June blows on thy damaſk cheek, thine eye out ſparkles the blue luſtre of the ſapphire, thou art ſtately as the tall firtree, and thy preſence is commanding as majeſty itſelf.

The eaſt and the weſt pour forth their treaſures to deck thee; the ſea and land give up the pearl and the precious ſtone; thy array is the fineſt ſilk; the diamond is a ſtar on thy boſom, and the ruby and the emerald are interwoven with the hair on thy temples.

Therefore vanity hath lifted thee up, thou fluttereſt on the wings of thine own conceit, thou deſpiſeſt even the ground

ground where the vulgar tread, thy chariot is drawn by white horſes, and thy feet are hardly conſcious of their own burden.

O deluded woman! the butterfly and the gaudy tulip are emblems of thy fancied importance.

They are decked in the pride of ſummer, they enjoy the ſun ſhine a while, but ſhortly fade and attract the eye no more.

Is thy breath perfume, is thy taſte rich? The particoloured carnation and the ſpeckled roſe are ſweet, and the juice of the ripe grape as delicious as thy taſte.

But the rude hand of the ſpoiler cometh, both in the opening of the bud and at the fulneſs of the bloom, and the untimely froſt turns ſour the rich flavour of the vine.

So misfortune may crop thy imaginary greatneſs, in the bud of thy joys, or in the full bloom of thy ſplendour; and the clay cold hand of diſeaſe convert thy exquiſite taſte to undiſtinguiſhing bitterneſs.

Doth

Doth gold pamper thee with dainties, doth the ſmiling aſpect of full fed plenty delight thee:

Be not exalted beyond meaſure, for thou knoweſt not how ſoon they may forſake thee: when ſtarving poverty ſhall provide ſcraps for thy table, and meagre want, with famine on her hollow cheek, ſhall ſtare thee in the face.

Art thou quick of invention, is thy mind ſtored with the talents of wit and underſtanding, doth the power of elocution ſit on thy tongue, do thy periods flow like honey from thy lips; be not vain glorious of theſe, nor boaſt them in thy poſſeſſion.

For the fool will take a pleaſure to peck at thee; thy words will be ſifted, and thy ſpeeches examined with the niceſt ſeverity.

The malicious and the ignorant will catch at the opening of thy mouth: neither ſhall the juſteſt of thy ſayings eſcape their criticiſm.

Nay, they will condemn thee unheard, yea, cenſure when thou ſpeakeſt not.

If thou ſayeſt thou wilt act wiſely

and

and eſchew evil, and the frailties of human nature ſhould overcome thee to do ill, they will then point at thee and cry out, *This is the wiſe woman who buildeth her houſe on a rock, who is ſagacious to do good; let us profit by her example, let us take pattern by her wondrous wiſdom.*

Avoid therefore, vain glory and ſelf conceit; for ſhe who lifteth herſelf up, will others take a pride to pull down; and, if the day of calamity ſhould come, her fall will be their triumph and their rejoicing.

But the humble ſhall be honoured in proſperity; they ſhall find favour in adverſity; and compaſſion ſhall invite them to her home, in the day of trouble and diſtreſs.

SECTION V.

KNOWLEDGE.

WHO is ſhe that travelleth from the fartheſt parts of the earth, who croſſeth the mighty waters, to find

out the ways of the children of men?

Who changeth her habitation daily, who dwelleth in the fields and in the populous cities, beneath the ſtraw-crowned cottage, and the golden roofs of the king's palaces?

Fatigue hath wrinkled her forehead, her head is ſilvered o'er with age; yet ſhe walketh upright, for experience is her ſupport and her ſtrength.

Her name is Knowledge: ſhe is the daughter of Inquiry, and the mother of many children.

For pleaſure and profit, and experience, and ſorrow and pain are the fruit of her womb.

Wouldſt thou, O fair one, be the gueſt of her houſe, be ſatisfied with what her table affordeth.

For pleaſure ſtandeth at the door and inviteth thee with ſmiles, and profit ſpreadeth the beſt on the board; but if thou deſireſt what ſhe hideth from thee, and pryeſt into the ſecrets of her cloſet, experience will embitter thy drink, and ſorrow, like a churl, make thy cheer and thy welcome naught.

It is not for thee, O woman, to undergo the perils of the deep, to dig in the hollow mines of the earth, to trace the dark ſprings of ſcience, or to number the thick ſtars of the heavens.

Let the kingdom rule itſelf, let the wiſe men and the counſellors enact laws and correct them; the policy of government is a hidden thing, like a well of water in the bottom of a deep pit.

Thy kingdom is thine own houſe, and thy government, the care of thy family.

Let the laws of thy condition be thy ſtudy, and learn only to govern thyſelf and thy dependants.

SECTION VI.

REPUTATION.

BRIGHTER than poliſhed ſilver, more valuable than *Peruvian* ore, more precious than the pearl in the ſea,

than

than the diamond in the bowels of the earth, or all the ſhining treaſures of the mines of *Potoſi*, is reputation to a woman.

As the time that is paſt is gone for ever; as the word that eſcapeth thy lips, returneth not again; ſo is the good name of a woman, when it goeth from her.

Art thou beautiful as the morning, art thou comely as the evening, do ſtrangers ſpeak thy praiſe, and thy acquaintance pour their encomiums on thee; yet thy way is a narrow path, from which, if thou ſtrayeſt, thou wilt never more find it out, thy praiſes will be turned into revilings, and thy encomiums into keen reproach.

Art thou placed on an eminence, among the daughters of women, doſt thou ſit at the head of the board, do crouds of admirers bow down before thee with reverence; yet thou ſitteſt on a ſlender pinnacle, from which the ſudden breath of indiſcretion, or the ſtrong blaſt of envy, may caſt thee down; ſo

ſhall

ſhall thy fall be that of a falling meteor: thou ſhalt be deſpiſed in the duſt, and gazed at on high, no more.

Wouldſt thou preſerve this jewel of an high price; let not the boaſter, nor the profeſſed betrayer, come near thine houſe.

Be not frequent in the walks, nor in the thronged parts of the city, nor in the high places of the theatre.

Let not thy foot often leap at the ſound of muſick, leſt in thy dancing days, thy reputation forſake thee.

Encourage not a train of admirers, leſt their envy and jealouſy of each other, caſt an odium on thy conduct.

As the way of a man on the ridge of an houſe, ſo is the fame of a woman among a croud of fools; but the coquet is light of heart, and danceth along; no wonder, therefore, ſhe falleth.

Yet affect not to deſpiſe temptation; for the prude loſeth her good name by the means ſhe taketh to preſerve it.

As a man, on the brow of a precipice, trembleth at the depth below, and, fearing to fall, his head ſwimmeth, and he

he is gone; ſo is a woman who boaſteth her reputation.

Keep the appearance of evil at a diſtance; for the ſhew of a crime may be as fatal to thy reputation, as the reality of a tranſgreſſion.

Sport not with thy good name, nor run it heedleſsly into danger; for the conſciouſneſs of thine own innocence, will not protect thee from reproach.

SECTION VII.

APPLAUSE.

APPLAUD not on ſlight acquaintance; be not over haſty in thy commendations.

For the deed that ſpeaketh for thy ſiſter, may not be owing to a deſerving motive; nor the words of her mouth proceeding from the ſincerity of her heart.

By giving applauſe raſhly, thou mayeſt be reduced to recal thy opinion; and

and thy praiſes hereafter, will not avail thy deſerving friend.

Commend not thyſelf with thy lips; but let thine actions ſpeak in thy behalf.

Yet the merit of thy deeds may be loſt in oſtentation, and ſhe that ſeeketh praiſe, will be diſappointed therein.

Alſo, if thou diſclaimeſt the encomiums to which thou art fully entitled, they ſhall be juſtly taken from thee again.

For ſhe who affecteth to deſpiſe commendation, ſhall not enjoy the privilege thereof.

Be not exalted, though all men commend thee; for thou knoweſt not but the breath of a whiſper may convert their eulogies into revilings.

Give not applauſe to another, becauſe ſhe beſtoweth it on thee; leſt the world detect thy motive, and thy words be held in deriſion.

Doſt thou commend another for virtues more conſpicuous in thyſelf, take heed leſt thou art accounted the trumpeter of thine own deſervings.

Be not too cold in the general applauſe,

plauſe, yet utter not thy praiſe without due deliberation.

Praiſe not a woman to the ſkies; for her moſt conſummate perfection, is inferiour to the angels.

Thy friend will not thank thee for the extravagance of thy praiſe; for undeſerved commendation is the ſevereſt ſatire.

Rather at all times approve than applaud; for the child, and the undiſtinguiſhing fool, clappeth his hand in extaſy; but the judgment of the underſtanding examineth and approveth.

SECTION VIII.

CENSURE.

BE not fond of reproving, for ſhe who aſſumeth the place of a cenſor, will be eſteemed arrogant; and ſhe who reproveth others, muſt look well to her own conduct.

For the ill example of the reprover is a ſcandal to her office, as the mal-

conduct

conduct of the preceptor bringeth his precepts into contempt.

Beware how thou cenſureſt, leſt in like manner thou art cenſured.

Truſt not to the appearance of a crime, nor to the breath of report.

For as the ſpecious ſhew of virtue may be hypocriſy, ſo the appearance of ill may be ſometimes deceit.

The news of the day may awaken ſuſpicion, but juſtice condemneth not without ſtrict examination.

The report that prevaileth, may be the workings of envy; and envy is uncharitable and delighteth in falſe accuſations.

Prejudice is unjuſt; for the look is not the true index of the mind; neither doth a day, or a week, diſcover the behaviour of a ſtranger.

Be tender of the good name of others, ſo mayeſt thou find the ſame tenderneſs toward thine own indiſcretions.

If thou art forced to condemn, condemn with gentleneſs and compaſſion;—ſo ſhall thy praiſes laſt

longer than thy beauty, and thy reputation, from the ornament of thy youth, become the comfort of thy age.

SECTION IX.

INSINUATION.

LET not thy praiſes favour of irony; nor thy compaſſion be mixed with evil reflections.

Inſinuation is ſly; the breath of her mouth is ſubtle, and penetrateth unobſerved into the heart of her that heareth.

It is ſharp as the eaſt wind; it blaſteth wherever it blows.

It is poiſonous as the breath of the ſlow worm; it is venomous as the lick of the young adder.

She affecteth to pity the backſlidings of her friend; yet ſhe taketh an opportunity to ſpread the knowledge of them abroad.

She ſpeaketh in all gentleneſs of her neighbour,

neighbour, and concludeth wiſhing things were otherwiſe with her.

She crieth, it is hard to judge; but ſaith, can every body be deceived?

The glance of her eye conveyeth evil thoughts, and the motion of her head giveth room for the apprehenſion of ill.

If ſhe pointeth with her finger, yet ſayeth nothing; her looks are more ſignificant than the ſtrongeſt phraſe of ſpeech.

Her ſilence is more deſtructive than the clamours of the loudeſt calumny.

Inſinuation is barbarous and full of guile, ſhe putteth on the face of friendſhip to abuſe.

She ſmileth while ſhe ſtabbeth to the heart; ſhe woundeth where ſhe pretendeth love.

Be open in thy cenſure, or cenſure not; for he who deſerveth not reproof, ſhould be free from the breath of ſuſpicion.

SECTION.

SECTION X.

AFFECTATION.

WHO is ſhe that cometh tripping with nice, mincing ſteps; whoſe tongue liſpeth ſweetneſs, and whoſe form is not her own;

She hath put off herſelf, and decked her with the borrowed plumes of others, by whom ſhe is deſpiſed.

She affecteth melody of voice, and harmony of ſpeech, and wiſdom, and importance, and dignity of deportment.

Her dreſs is antick and ſingular, her attire is gaudy or rich to exceſs.

She hath forgotten how to tread; ſhe neither danceth nor walketh along.

She diſtorteth her features to appear lovely, ſhe laugheth at nothing to ſhew the beauty of her teeth.

She waſheth her cheeks till the native bloom departeth away; then painteth with the artificial roſe.

She placeth herſelf in the midſt of an aſſembly; ſhe delighteth to dance alone, ſhe ſitteth in the foremoſt ſeat of the theatre.

She is pleaſed to hear herſelf ſpeak; ſhe liſtneth not to the voice of another.

She breaketh in upon the diſcourſe of her ſiſter, and finiſheth the ſentence her neighbour hath begun.

She taketh on her to inſtruct the wiſer than herſelf, and to teach what ſhe underſtandeth not.

Doſt thou laugh at her folly, ſhe will pity thy ignorance, and go on in her own way.

She is incorrigible till ſhe ſeeth herſelf in the form of another; yet even that may not make her ſenſible of her errour.

Beware, O daughter of beauty, leſt thou art miſled by affectation; for thou wilt be neglected by others, till by reflection thou diſcovereſt the cauſe, and art led to deſpiſe thyſelf.

SECTION

SECTION XI.

MODESTY.

BEHOLD the daughter of innocence! How beautiful is the mildneſs of her countenance! How lovely is the diffidence of her looks!

Her cheek is dyed with the deep crimſon of the roſe; her eye is placid and ſerene, and the gentleneſs of her ſpeech is as the melting ſoftneſs of the flute.

Her ſmiles are as the enlivening rays of the ſun; the beauty of her preſence as the ſilver light of the moon.

Her attire is ſimple; her feet tread with caution, and ſhe feareth to give offence.

The young and the old are enamoured with her ſweetneſs; ſhe carrieth her own commendation.

She ſpeaketh not the firſt in the converſation of women, neither is her tongue heard above her companions

She turneth not her head to gaze after

after the ſteps of men; ſhe inquireth not of them whither they are going.

She giveth not her opinion unaſked, nor ſtoppeth her ears to that of another.

She frequenteth not the publick haunts of men, ſhe enquireth not after the knowledge improper for her condition.

So becoming is the behaviour of modeſty, ſo lovely among the daughters of women!

Is there who hath forgotten to bluſh, who playeth with the wanton glances of her eyes, who repleniſheth the cup when the toaſt goes round, and deſpiſeth the meekneſs of her ſiſter.

Shame ſhall overtake her in the prime of her days, and the years of her widowhood ſhall be infamous as they are many.

SECTION

SECTION. XII.

CHASTITY.

WOULDST thou be honoured of thy Creator, wouldſt thou be happy in thyſelf, wouldſt thou be lovely in the eye of man; without chaſtity thou wilt be neither of theſe.

For its loſs is the loſs of peace and ſatisfaction to thy ſoul; and the conſequences too often the worſt that can befal thee.

He that robbed thee of it, will deſpiſe thee, and expoſe thy want; and ſhe that hath in ſecret forfeited her own, will hold thee in much contempt.

Behold the houſe of incontinence; the mark of infamy is indelibly ſtamped on the threſhold, and on the poſts of the door.

At the window ſitteth misfortune forcing a ſmile; and within are remorſe and diſeaſe, and irretrievable miſery.

The children of her houſe are the curſe

curſe of their mothers, and their lives the growing monuments of their infamy.

Art thou chaſte, boaſt not therefore; the ſecurity of thy poſſeſſion is as brittle glaſs, that may by accident fall and be broken.

Be on thy guard, for thou knoweſt not the weakneſs of thy nature, nor the power of temptation.

Is there a man with whom thou delighteſt to talk; let not thine ear be too familiar with his diſcourſe.

Doth he teach philoſophy, and entertain thee with the reſearches of knowledge; yet beware leſt he inſtruct thee too far.

Is he accounted modeſt, and ſober, and virtuous; depend not on the truth of theſe pretences.

Doth he promiſe thee fair, doth he proteſt in the ſincerity of his heart he meaneth no harm, yet believe him not, neither put confidence in his diſcretion.

Doth he only aſk a kiſs of thy cheek, indulge not his frequent requeſt; leſt the ſweetneſs thereof inflame him

to deſire, and the poiſon of his lips deſcend into thine own boſom.

Taſte not the wine, when the bowl goes a ſecond time round: join not often with him in the ſprightly dance; nor ſuffer *opportunity* to overtake thee.

By avoiding temptation thou mayſt preſerve thy chaſtity; but man is the ſerpent of deceit, and woman is the daughter of Eve.

SECTION XIII.

COMPLACENCE.

TIMOROUS as ths tender fawn, pliant as the bending oſier, gentle as the young turtle, and affable as courteſy itſelf, is the daughter of complacence.

She maketh friends wherever ſhe goeth, ſhe is loved by all the children of men.

Her behaviour winneth the ſtranger, and endeareth her to thoſe of her acquaintance.

Do

Do her ſteps lead to the houſe of mourning, ſhe cometh not in dancing; neither doth the lightneſs of her heart diſguſt the wedded to calamity.

She weepeth with thoſe that weep, ſhe laugheth with thoſe who laugh; ſhe ſingeth in the houſe of gladneſs, and rejoiceth in the joy of her neighbours.

She giveth not her advice to the ſtranger, nor openeth her lips among a croud of viſitors, till after the reſt have ſpoken.

She faſhioneth her behaviour to the model of others; wherefore, all muſt approve the reſemblance of themſelves.

In the ſtrait betwixt two, ſhe is ſilent; ſhe divulgeth not herſelf, that either may know to condemn or approve.

Art thou deceived, ſhe will mildly endeavour to ſet thee right; but if thou art froward to be inſtructed, ſhe will permit thee to enjoy thy opinion undiſturbed; ſo ſhalt thou praiſe her when thou findeſt out thy errour, for having

having ſo modeſtly left thee in thy deception.

She is the ſiſter of moderation; ſhe denieth none the privilege of thinking for themſelves.

She urgeth not belief where a doubt is remaining, nor denieth a ſcruple the power of conviction.

Doſt thou admire her ſteps, wouldſt thou reap the advantages thereof; yet be cautious leſt ſhe lead thee aſtray.

Follow not a multitude till they lead thee into evil, nor fear to draw back when thy ſiſter goeth wrong, though ſhe be offended at thy ſingularity.

Be not over courteous, leſt thy modeſty ſuffer; fear not being accounted unfaſhionably virtuous, leſt thou afterward reproach thyſelf.

Better is the reviling of the world to the innocent, than the reflections of ſelf reproach to the guilty.

Complacence will endear thee to the world, but virtue to thyſelf and thy Creator.

The love of many bringeth gladneſs

to

to the heart; but happineſs is only the companion of the upright.

SECTION XIV.

ACQUAINTANCE.

WHO is ſhe that biddeth thee good morrow, that kiſſeth thy cheek at parting, and giveth thee an invitation to her houſe?

She is an acquaintance, believe her not; go thou to her home, tarry a while and thou wilt find her out.

The coldneſs of her reſpect will appear in thy welcome, and the diſtance of her behaviour will pall thine entertainment.

Doth ſhe promiſe thee much in thy proſperity, and wiſh an opportunity to oblige thee; thou ſhalt ſee her avoid thee in the day of thy trouble, her door will be ſhut againſt thee, and thy name eſtranged from her knowledge.

Doth ſhe ſympathize in thy misfortune, doth ſhe tell her ſorrow for thy

preſent diſtreſs; yet her cheek is dry, and ſhe forgetteth thee the moment ſhe turneth from thee.

Doth ſhe rejoice to ſee thee, yet her eye ſparkleth not; is ſhe ſorry for thy departure, yet her countenance altereth not.

Good offices are familiar to her tongue, but if thou claimeſt her promiſes, ſhe is aſtoniſhed and knoweth not what thou meaneſt.

She calleth herſelf thy friend to thy face, and owneth to a third perſon, ſhe hath ſome knowledge of thee.

Truſt her not with thy dealings, let her have no knowledge of thy ways; for ſhe is the ſpreader of ſcandal, and inquireth after news to divulge it.

Avoid alſo the number of her ſiſters, nor let them find out the way of thine houſe.

SECTION XV.

FRIENDSHIP.

AS the tenderneſs of a mother in the hour of thy diſtreſs, as the love of a father in the day of thy trouble, ſo is the help of a friend in the time of need.

Doſt thou think thou haſt many friends, do they profeſs much love, are they laviſh in their promiſes of kindneſs; be not credulous, nor rely on the form of ſet ſpeeches.

The breath of the mouth is cheap and coſteth nothing, and the tongue moveth ſlippery within, but the heart is often unacquainted therewith.

Haſt thou tried their ſincerity, haſt thou experienced the veracity of their promiſes, have they ſerved thee when thou ſtoodſt in need of their aſſiſtance; yet, for all this, beware how far thou confideſt in them.

Try them once and again, and at the third time they may caſt thee off, and ſay thou troubleſt them too often.

Haſt

Haſt thou a friend, put it not in her power to be much thine enemy, if thou can'ſt avoid the neceſſity thereof; for thou knoweſt not how ſlight an occaſion may turn her heart againſt thee.

Thy bent of inclination, thy agreeable accompliſhments, may excite many to a ſhew of amity, for a while; but friendſhip dwelleth not in outward appearance.

Thou art not indebted for their kindneſs, the favour thou receiveſt is but the price of thy talents, and their own intereſt the motive of their good will towards thee.

There are thoſe who make friendſhips on purpoſe to betray; who confer obligations, that they may exact obedience.

Who think they have a right to command thee; thy life and thy reputation, they will boaſt as the effect of their tenderneſs, and thy ſucceſs as their care toward thee.

Have no confidence in theſe; neither deſire to been truſted with the privacies of their actions.

Who

Who giveth thee a ſecret and enjoineth thy ſilence, ſhe doth it that ſhe may have the pleaſure of telling it herſelf.

Yet let not thy diſtruſt ſtir up ingratitude. The favour of the day deſerveth the thanks thereof, till the injury of tomorrow cancels the obligation.

Is there a friend indeed, thou wilt know her when thy acquaintance forſake thee: will ſhe defend thy innocence when all men accuſe thee falſely, will ſhe bear reproach unjuſtly, for thy ſake? take her to thy boſom; ſhe is a jewel of an high price, a diamond of ineſtimable value.

SECTION XVI.

ELEGANCE.

AS the diamond is an ornament to beauty, ſo is elegance, to the behaviour of a woman.

Art thou modeſt, art thou chaſte, is thy reputation unſullied, is thy fame

ſpotleſs as the new fallen ſnow; yet elegance will make the ſtill more worthy admiration.

As the crow or the raven, which devour carrion on the hills of the north, differ from the ſinging bird of the Canaries, ſo differeth the elegant woman from her who is wanting therein.

As the elegance of dreſs adds grace to beauty itſelf, ſo delicacy in behaviour is the ornament of the moſt beautiful mind.

Diſcover not the knowledge of things, it is not expected thou ſhouldſt underſtand; for as the experience of a matron ill becometh the lips of a virgin, ſo a pretended ignorance is often better than a ſhew of real knowledge.

Undiſtinguiſhing levity giveth hourly offence, and the form of ſolemnity becomes unſeemly when it laſteth too long.

Is there a word that will offend, is there a tale thy companion chooſeth not to hear; avoid it in thy diſcourſe; ſo

ſhall

ſhall ſhe honour thy prudence, and applaud thy good nature.

Art thou lettered, let not the difficulty of thy ſpeech puzzle the ignorant; leſt, inſtead of admiring thy knowledge, they condemn thee for pride and affectation.

Yet let thy words be choice as the matter of thy ſpeech, nor pervert the elegance of thy phraſe to ſuit the groſs apprehenſion of the weak and injudicious.

Perſpicuity will never force thee to be indelicate, or to forget thou ſhouldſt ſupport the elegance of a woman.

Let thy actions be proportioned to thy ſpeech, ſo ſhalt thou gain reſpect; for whoſo ſetteth a watch over the breath of her lips, will preſerve the work of her hands free from blame.

SECTION

SECTION XVII.

FRUGALITY.

GIVE nothing ſooliſhly away.

Whoſo ſcattereth abroad, will find herſelf the loſer; who throweth her ſubſtance away, ſhall lift up her hands empty in the day of neceſſity.

The hand which laviſhly diſtributeth its goods, will at length cloſe its fingers in emptineſs.

Profuſion laſteth not forever; the daughters of riot will become the children of poverty.

Who ſtreweth her money in the ſtreets is not generous; who giveth it vainly away is as guilty of waſte.

Haſt thou enough, preſerve it for thine own uſe; haſt thou too much, beſtow it, that thoſe who merit, may not want bread.

What thou beſtoweſt on the deſerving, is not the voluntary gift of thine hands, but a debt thou oweſt, and art bound in juſtice to pay.

The

The meritorious are entitled to thy ſuperfluities: if thou keepeſt it from them, thou committeſt an act of injuſtice, and wrongeſt thy neighbour of his right.

If thou giveſt it to the undeſerving ſtranger, thou giveſt away the property of another: it is no charity.

Sayeſt thou, theſe things are mine, I may uſe them as I liſt:

Canſt thou employ them to thy comfort, thy honour, or thy advantage, thou haſt then no ſuperfluity: if otherwiſe, they are not thine, they are put into thy hands for the uſe of others, and they will be required of thee.

Be frugal therefore in that which thou employeſt for the uſe of thoſe who need, as in that which thou keepeſt for thyſelf.

Waſte not the ſubſtance of the deſerving poor, nor wrong him of his inheritance.

His merit is a right, and as juſt as thy immediate poſſeſſion.

Who

Who hath riches that are a burden to herſelf, ſhe is not frugal.

Doth ſhe waſte them by hoarding them in ſecret, doth ſhe caſt them away in riot and profuſeneſs; ſhe cheateth herſelf, and abuſeth her truſt: for the miſer and the prodigal defraud both the world and themſelves.

SECTION XVIII.

EMPLOYMENT.

FROM whom cometh evil? from whom poverty and dejection of ſpirit?

Idleneſs is the mother of miſchief; idleneſs is the parent of ſhame and diſeaſe.

The ſlothful ſpendeth the day in ſlumber, ſhe waketh at noon, ſhe drinketh her cordial, and inquireth the time of the morning.

She turneth again to ſleep, and awaketh not till the dinner of the evening.

She

She converteth the night into day, and keepeth the light of the ſun hid from her eyes.

Her houſe is a ſcene of riot and confuſion, ſhe hath eve ſervants.

Her appetite faileth, and the phyſician is daily ſet down at her door.

Induſtry is up with the ſun, ſhe awaketh at the crowing of the cock, and walketh abroad to taſte the ſweetneſs of the morning.

She is ruddy as the daughter of health: her ears are delighted with the muſick of the ſhrill lark.

Her garment ſweepeth the dew drop from the new ſtubble and the green graſs, and her path is by the murmuring of the purling bronk.

Her appetite is keen; her blood is pure and temperate, and her pulſe beateth even.

Her houſe is elegant, her handmaids are the daughters of neatneſs, and plenty ſmileth at her table.

She ſaunters not; neither ſtretcheth herſelf out on the couch of indolence.

She

She crieth not, what have I to do? but the work of her hands is the thought of a moment.

She liſteneth not to the goſſip's tale, ſhe ſippeth not her tea in ſcandal; but employment is the matter of her diſcourſe.

Her work is done at the evening, but the work of the ſlothful is put off till tomorrow.

SECTION XIX.

VIRGINITY.

THE coronet of glory decketh the head of the young veſtal, ſhe ſitteth in reſpect, her ſteps are attended with reverence, and the words of her mouth are held in high eſtimation.

She approacheth the excellence of angels, her ſtate is that of the moſt perfect innocence of mortality.

The Heathen conſecrated her to divinity, her truſt was eſteemed an inviolable ſecurity, and her interceſſion gave life

life to thoſe who had forfeited it unto death.

The Chriſtian calleth the mother of ſalvation by her name, ſhe is honoured throughout the whole earth.

Art thou enamoured with the beauty of her condition, wouldſt thou honour thyſelf in her ſituation; attend to the voice of inſtruction, and ſhun the rock, on which the veſſel of thy ſiſter hath been daſhed to pieces.

Preſume not on a vow of chaſtity, nor be tranſported with the zeal of voluntary virginity; there is no merit in conſtraint, there is no virtue in forced obedience.

Be cautious leſt thou ſully the whiteneſs of innocence; the leaſt ſpeck is ſeen on the new fallen ſnow.

Let not curioſity miſlead thee; for curioſity is unſeemly in a woman, but in a virgin, dangerous as the breath of evil.

Let thy converſation be with the ſiſters of elegance; liſten not to the levity of the daughters of indiſcretion.

Do they ſay there is no harm, we may talk, for the words of our lips are air, and not criminal; theſe are the ſnares of the licentious; the breath of their mouth is malignant, the ſparkling of their eyes is contagious.

They will infect thee to do ill, thou wilt fall into the ſnare before thou art aware thereof.

As the ladder deſcendeth by degrees, ſo many are the intermediate ſteps between the modeſty of the virgin, and the boldneſs of a proſtitute.

Let not thine ear liſten to the tale of the wanton, nor be privy to the amour of thy ſiſter, even with her ſworn ſpouſe.

Delight not in the romantick tales of love; the triumphant beauty and the captive knight, are deluding images to thy paſſions.

A fictitious tale, may awaken a real curioſity, and that may prove fatal to thy peace.

Learn not wiſdom of thy companions, nor endeavour to over reach the ſagacity of thy mother.

Let

Let thy toilette claim thy morning hours, but dreſs not a ſecond time in a day.

Thy elegance will be an ornament, but thy frequent change of apparel will favour of profuſeneſs and uncertainty of temper.

Let not thy ſervants fly thick with invitations, neither be thou much affected if the rout be put off till tomorrow.

Be not perpetually gadding abroad, neither let the gadder abroad be often invited to thine own home.

In thy father's houſe, learn the economy of a wife from thy mother; ſo ſhalt thou carry it into life, and be the comfort of thy future huſband.

Is there who delighteth in aſſemblies, who prideth herſelf in the pleaſures of the maſk, who ſtaketh her fortune on a dye; ſhe putteth her honour in the hands of a ſharper, and placeth the jewel of her reputation on the next hazard.

The days of her virginity ſhall want the honour thereof; and the man who giveth

giveth his freedom for her embraces ſhall repent of his bargain.

Grey hairs are uncomely to the virgin, the antient maiden is a byword with her ſiſters, and is accounted ill conditioned among women.

Doth ſhe ſtrive to hide her years, doth ſhe aſſume the gaiety of her youth; her celibacy will not appear the effect of choice, but of neceſſity.

Reject not the ordinance of marriage, nor put the day afar off, when it promiſes thee happineſs.

Yet truſt not a man, on thine own knowledge; confide not in his appearance before thee.

Deceit is familiar to his ways, and flattery and hypocriſy the fruits of his tongue.

Is he obſequious, ceremonious, and full of words; though the honey of the wild bee is on his lips, yet the ſting of the hornet lieth hid in his boſom.

Be not taken with the appearance of gaiety; the painted butterfly is an emblem of the coxcomb.

Be

Be not deceived by the high opinion of heroiſm, by the empty braggard; he is as the ſound of a drum, and the ſecurity he promiſeth thee but the defence of a coward.

Neither is the valour of a man, or the ſtrength of his arm, an indication of the integrity of his heart.

Hath he ſlain his friend in defence of thy beauty, is his ſword looſe in its ſcabbard; join not thy hand with his, leſt thou repent the magnanimity of thine huſband.

Take not a man abſorbed in ſtudy, the philoſopher is not a man of this world; he will be abſent even in thy company, he will be as a child to be taught the common forms of ceremony.

He will hold thee inferiour to his profound wiſdom, he will regard thy remonſtrances as the conceptions of a weak woman.

Thou wilt have no companion in him; he will be wanting in the duties of his family.

Liſten

Liſten not to the ſervile, who cringeth low and is a beggar in his ſolicitations; for when he hath command, he will be imperious; thou wilt perceive he knoweth not himſelf.

Avoid the libertine as the fiery ſerpent; he is the deſtroyer among the daughters of women.

Thou wilt be wedded to him, yet have no huſband; thy bed will be barren, and thy nights comfortleſs and forſaken.

Doth he promiſe reformation, yet thou haſt no ſecurity.

Doſt thou flatter thyſelf thy charms will engage him for ever, thou wilt find thyſelf deceived e'er the waning of the moon be over.

Give not thy youth to the embraces of age, nor the treaſure of thy beauty to enrich the poverty of the decrepid.

The gravity of age ill ſuiteth the levity of youth, and diſparity of years is the ſource of many inquietudes.

Sell not thyſelf for gold; for contentment is not the portion of riches.

Let

Let the voice of a parent ſanctify thy choice, but let thy director thereto be thine own happineſs.

SECTION XX.

MARRIAGE.

HAST thou taken to thyſelf an huſband after the inſtitution of heaven, haſt thou conſented to be bone of his bone, and fleſh of his fleſh.

Love him as the partner of thy happineſs, as the ſharer of the pleaſures and pains of mortality.

Without love the huſband is a tyrant, and the woman is a ſlave.

The matrimonial vow is a commercial contract without affection; it is the ſhadow of marriage, and not the ſubſtance thereof.

Doth he reſpect thee; do thou nouriſh and improve his affections.

Art thou perverſe and froward, ſo ſhall thou extinguiſh the flame of love,

and

and raze the traces of kindneſs from his boſom.

Art thou enamoured with his accompliſhments, yet let not thy affections outrun his deſires; leſt thy fondneſs too openly diſguſt him.

Neglect not the little arts of endearment; but let the charm which captivated the lover, ſecure the attachment of the huſband.

Forget not the elegance of thy virginity, but appear every morning as at the morning of the bridal day.

Let not jealouſy come near thy boſom; it is the monſter that feedeth upon its own entrails.

It is called the child of love; but as the viper whoſe birth is the death of its parents, ſo is the conception of jealouſy the deſtruction of the mother that bears it.

Be thou cautious to deſtroy ſuſpicion in the breaſt of thine huſband, leſt it prove as fatal to thy peace, as if the fruit of thine own conception.

Suſpicion goeth about whiſpering lies, ſhe will fill thy brain with waking dreams,

dreams, thy ſleep ſhall forſake thee, and thou wilt have no reſt night nor day.

Her companions are wrath and anger, and malice and revenge, for jealouſy is the rage of a man, and the madneſs of a woman.

Hath thy huſband deceived thee, doth he proclaim it aloud, doth he publiſh it in the ſtreets, and boaſt his ſhame as an act of glory; pour not vinegar on nitre, neither apply corroſives, where the balſam of tenderneſs is wanting.

Neither the thunder, nor the ſtorm of hail, cloſeth the openings of the dry earth, but the ſoft dew and the gentle ſhowers of heaven.

Return his injuſtice with mildneſs of reproof, that his guilt may not have to reproach thee with bitterneſs; ſo ſhall thy meekneſs ſting him deeper than the ſharpeſt venom of the clamorous tongue.

The roaring of the ſtuck ſwine exciteth not our pity; but the patience of the bleeding lamb awakeneth to compaſſion.

Art

Art thou ſuſpected, yet haſt thou been ſolicitous to approve thyſelf virtuous; patience will heal the wounds of his unkindneſs.

Tempt not the weakneſs of his ſuſpicion by unwonted levity; thou ſhalt but inflame him the more, for his mind is diſtempered.

Wouldſt thou urge a madman when he ſtareth, wouldſt thou give him a ſword that he may wound himſelf?

Make not thine huſband a ſtranger to thy friends, leſt the faſhion of the times make you ſtrangers to each other.

Be thou obedient, for the law of ſuperiority is given to man from above, and ſubjection is the portion of the daughters of Eve.

The imperious woman raiſeth a ſtorm for her own ſhipwreck, and ſhe that affects dominion ſhould be made the ſlave of her huſband.

As rebellion lifteth up its head againſt its ſovereign, and thereby adds weight to the yoke it attempted to ſhake off; ſo the ſubjection of a wife

when

when ſhe uſurpeth to govern, ſhould be converted into ſervitude.

Expoſe not the infirmities of thine huſband neither contemplate on his imperfections, caſt thou a luſtre on his virtues, for the beauty of his conduct is an honour to thine own head.

Be not luxurious nor extravagant leſt thou convert the riches of thy huſband into toys that avail not, and trinkets that are of no profit.

Affect not beyond thy ſphere, nor think the honour of thy family is in the appearance of great things.

Preſerve thy vow inviolated for the ſtrayings of thy huſband abſolve thee not.

SECTION

SECTION XXI.

EDUCATION.

ART thou a mother, let thy child be the darling of thy affections, let the fruit of thy womb be the firſt partaker of thy tenderneſs.

Are thy pleaſures dearer than thine offſpring, doſt thou become cruel like the oſtrich of the wilderneſs, art thou hardened againſt thy young ones as though they were not thine; they ſhall live to look coldly on thee, they ſhall not regard thee as a mother, in the days of thy widowhood.

Doſt thou refuſe them nouriſhment from the fountain of their life, the ſea monſters draw out the breaſt and give ſuck to their young, but the milk of human kindneſs is denied to her children.

Dote not on the idol of thy womb, for the extreme fondneſs of a mother is as dangerous as the violence of her hate.

Thy

Thy darling ſhall be taken from thee in the exceſs of thy love; or if it live, it ſhall grieve thine eye and conſume thine heart, it ſhall bring a curſe upon thee, and not a bleſſing.

In the morning of infancy, when the dawn of reaſon appears, learn thy child obedience.

On this foundation thou mayſt build high towers; this clay thou mayſt mould into what form thou pleaſeſt.

An obedient mind is ductile and tender, but a ſtubborn breaſt taketh no impreſſion.

As the young oſier groweth as it is bent, as the ſhoot of the vine curleth as we liſt; ſo is a young child in the hands of its mother.

Correct betimes; leſt thy indulgence be cruel, and evil become habitual.

Truſt not a ſervant with the education of thy ſon, nor a maid ſervant with the tuition of thy daughter.

Study the temper and capacity of thine offspring, and model thy reproof and ſeverity in proportion thereto.

Let not the auſterity of a parent deny complacence to its own child; leſt it deſcend to familiarity with ſervitude, and liſten to miſchiefs of flattery and inſinuation.

Make thy daughter thy companion, ſo ſhall ſhe become thy friend, the yoke of duty will be light, and the obligations of the child become the voluntary offices of good will towards thee.

Is thy daughter beautiful, lead her not into the publick haunts for admiration; for the way of a virgin, juſt riſing to the eſtate of woman, is a path where the niceſt foot will ſlip, if the hand beareth not on the ſtaff of education.

Let not the bowels of the mother petrify againſt her child, let her not caſt off her daughter to miſery.

Sell her not; neither make a ſacrifice of her youth to the power of gold.

As thoſe who offer immolations to Moloch, ſo are the idolaters of Mammon.

Let

Let not thy conduct be a reproach to thy precepts; leſt thy daughter diſregard thee, and ſay, thou teacheſt others, but teacheſt not thyſelf.

SECTION XXII.

AUTHORITY.

ART thou ſupreme in thine own houſe, or art thou ſecond, in delegated authority; truſt not the concerns of thy family to a ſervant.

Tempt not thy domeſticks, by putting confidence in them; give them not room to be merely eye ſervants.

Doſt thou raiſe one above the reſt; let him be ſuch whoſe merit is conſpicuous; ſo ſhalt thou excite commendable emulation in his fellows.

Let not the numbers of thy ſervants exceed the buſineſs of the day; for the hand that wanteth employment, is ready to lay hold on miſchief.

An

An unprofitable ſervant is a ſcandal to his maſter, he bewrayeth the hand that provideth him bread.

The vice of thy ſervant will be a reproach to thine houſe, for he goeth by the name of his miſtreſs.

If he ſerve thee faithfully, caſt not off thy ſervant in diſtreſs; neither let him aſk thee for his wages.

The detention of the price of the hireling is injuſtice and exciteth him to be his own paymaſter.

Let not the deſerving feel the weight of his ſervitude; neither bid the beſt of thine houſhold ſit down at thy table.

The reward of a good ſervant ſhould be much favour, but familiarity will bring thy kindneſs into contempt.

SECTION

SECTION XXIII.

WIDOWHOOD.

IS thy love ſtronger than death, do thy affections ſurvive the deceaſe of thine huſband? doth thy flame burn unextinguiſhed, even as the funeral lamp of the ſepulchre?

The obligations thou lieſt under, are ſacred to the remains of him thou loveſt.

Be not pompous in the burial of the body, but embalm his memory and perfume it with fragrance of his virtues.

Let his frailties ſleep with him in the grave, let his offences be remembered no more.

The care of a huſband's honour is honour to a wife, and the tenderneſs to preſerve it is moſt comely to the widow.

Art thou guardian to thy children, wrong not the fatherleſs.

The orphan and the widow, are

joined in calamity; therefore let them not riſe up againſt each other.

Art thou young and ſeekeſt a ſecond eſpouſal, experience hath not made thee wiſe.

Thou art as a galley ſlave, who, in the madneſs of joy for his liberty, runneth himſelf again into bondage.

Art thou antient, yet ſeekeſt the embraces of a young ſpouſe, he will be the bane of thy latter days; he will bring jealouſy to thine heart, and miſery to thy gray hairs.

He will think himſelf a living body tied to a dead carcaſs, and hold thee loathed in his ſight.

Doſt thou think to fix the giddy appetite of youth? thou mayſt buy beauty, but it will not become thee; thou mayſt paint, but it will not make thee fair.

When thou art dreſſed for the bridal morn, men ſhall ſay, is this decking for the living, thou deceiveſt thyſelf; if for the dead, make haſte to follow him.

SECTION

SECTION XXIV.

RELIGION.

BRIGHT as the morning ſtar, dreſſed in the radiance of the ſun beams, cometh the ſeraph of immortality.

She approacheth in white robes, her eye is fixed on the heavens, her knee is humbled in the duſt, ſhe giveth laws to the daughters of women.

She teacheth the way of virtue, her precepts are ſimplicity and truth.

Her profeſſion is pure and undefiled, her temple is not filled with prieſts.

The duties ſhe enjoineth, are plain and eaſy; ſhe dealeth not in the ſyſtems of ſpeculation and vain philoſophy.

She perplexeth not the mind with the hypotheſes of ſcepticiſm, neither the cavillers nor the ſophiſts are the teachers of her precepts.

Attend

Attend to her counſel, and abide by her inſtructions; ſo ſhall peace be the companion of thy reflections, and happineſs the partner of thy contemplations.

In the practice of piety is ſatisfaction on earth, and its reward is on high, in the regions of bliſs and immortality.

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FINIS.